

all improprieties in language and conversation.<sup>1</sup>  
 The popular  
 Russian wedding songs are sad. The bride is  
 addressed as a  
 happy child, free in her father's house, with a sad  
 future before  
 her, of which she is blissfully ignorant.<sup>2</sup> In Karelia  
 "a bride  
 radiant with happiness is an unknown sight. With  
 the betrothal  
 begins the time of tears, which lasts until the  
 marriage feast in the  
 house of the bridegroom. Even if she is happy  
 and contented  
 the mores require that she shall shed tears and  
 affect sad-  
 ness." <sup>3</sup> The " wailer " is a functionary in a Russian  
 village. She  
 teaches the bride to bewail the loss of her  
 "maiden freedom."<sup>4</sup>

379. Tribes of the Caucasus and Sahara. The  
 Cherkess of  
 the Caucasus live in big houses, in a joint  
 family, under the  
 authority of a patriarch. Wives were bought  
 or captured in  
 common, but so many as the men. Darinsky  
 thinks that those  
 who could, and wanted to, buy separate wives  
 threatened the  
 arrangement. Hence the men, in a body,  
 opposed monogamic  
 unions. Such unions were a crime against the  
 crowd. Hence  
 the customs arose which are now prevalent, — the  
 concealment of  
 all marital relations, the public ignoring of each  
 other by the  
 spouses, and the practical jokes and horseplay at  
 weddings by  
 boys and neighbors. It is a survival of old  
 manifestations of  
 opposition and disapproval.<sup>5</sup> The men of the  
 tribes in Sahara  
 are often absent for days together. This  
 gives the women  
 liberty. The men begrudge this and punish  
 the women for  
 assumed infidelity. Some of the women are  
 famous prostitutes.<sup>6</sup>

380. Mediaeval sex mores. The mediaeval sex  
 mores were pro-  
 duced out of two opposite currents of thought, —  
 that women

were evil and dangerous and to be shunned, and that women were lovely and adorable, and worthy of reverence and worship. Both of these sets of ideas degenerated into folly and vice, and became modes of selfishness and luxury. Elaborate hypocrisy and insincerity became common. Technical definitions of terms were used to obscure their ethical significance. *Minne* came to have a bad meaning and was used for erotic passion. *Courtoisie* became a

<sup>1</sup> *Globus*, LXXXII, 321.

\* Ralston, as above, 65.

<sup>2</sup> Ralston, *Songs of the Rttss. People*, 7.      6 *Ztsft. f. vergl. Rechts- & wnsft*, XIV, 180.

<sup>8</sup> *GIrius*, LXXVI, 316.

6 *Ecole fAnthrop. de Paris*,

XIV, 411.